

Religious Miscellany.

"Say ye to the daughter of Zion, behold, thy salvation cometh."

No. 14.

CARLISLE, APRIL 23, 1824.

Vol. III.

MISSIONARY.

An Abstract from the London Missionary Register, for January, 1824.

SURVEY

Of Protestant Missionary Stations throughout the world, in their Geographical order.

INTRODUCTORY REMARKS.

It may serve to awaken the gratitude and animate the exertions of true Christians, to take, on this occasion, a view of THE NATURE AND MEASURE OF THE PROGRESS which has been already made in this great cause.

The sum, now annually raised, is become magnificent, as contrasted with the penury of former years, tho' it is still little, very little, as compared with that which could be effectually employed, and with what it will become when Christians shall be fully roused to the discharge of that debt, of gratitude and obedience which they owe to Him who is their Redeemer and Lord, and of pity and love which they owe to their perishing fellow-creatures: still it is very encouraging to be able to state, that the Missionary, Jews', and Bible Societies of the United Kingdom and the American States, independently of similar bodies in other quarters, and of all Education and Tract Societies, receive at present sums which amount to upward of ONE THOUSAND POUNDS PER DAY.

Tens of thousands of sincere converts have been made from among the heathen; numbers of whom have died in the faith, and multitudes are now manifesting all the benign and blessed influence of Christianity—not a few of whom are sustaining the character of competent native teachers, and thus awaken reasonable hopes of the approach of that day when the work shall be carried on with a degree of rapidity and effect hitherto unknown:

while the favor and countenance of men in power, both in Christian and in Heathen lands, have been, in numerous instances, conciliated to these exertions, either from a conviction of duty or of their beneficent influence.

"While Missionaries are complaining that they have so few striking instances of the power of Divine Grace to record in the communications to their respective Societies, it is highly probable that their influence is much more extensive, and the change carrying on by them much greater, than they themselves imagine. In those countries where Missions have gained a marked ascendancy, there is scarcely one spot, however much secluded, impervious to their all-pervading light and heat. Even while they are grossly misrepresented and spoken against, they are checking the undue influence of power—raising the standard of morals—literally proclaiming liberty to the captives, and opening the prison doors to those that are bound—diffusing abroad the light of science and literature—undermining the false systems of religion against which they have to contend—multiplying those charitable institutions which have for their object the relief of suffering humanity—vanquishing infidelity by the most direct and powerful of all arguments, by living exhibitions of the truths of Christianity—changing the face of our colonies—and accelerating the approach of that moral revolution, which will sooner or later usher in the kingdoms of the world as the kingdom of our Lord and His Christ."

WESTERN AFRICA.

We extract the following passage on this subject from the twenty-third Report of the Church Miss. Society:—

"It is with great pain that the Com-

mittee witness the continuance, under even aggravated circumstances, of the Traffic in Human Beings, which is the curse of these devoted shores. There is, however, no relaxation on the part of the conscientious and humane, not only in the United Kingdom and the American States, but in other countries, to put an end forever to this opprobrium of the civilized world. The rising Commonwealths of the New World are not only exterminating the odious traffic, but they are preventing the possibility of its revival, by making provision for annihilating the state of Slavery within their respective territories. In France even, at present the Nation most eminently guilty, the voice of justice and truth is beginning to make itself heard; while the friends of humanity in our own country are pursuing with determined perseverance, in co-operation with the Legislature, the great object of a final and total Abolition. The continuance, indeed, of the Trade, is not, through the merciful overruling of the Almighty Hand, without some countervailing alleviations, as the victims of this traffic are still rescued in considerable numbers, and placed under Christian instruction."

GAMBIA.

Society of Friends.

Further particulars of the measures adopted by the Society on this part of the coast, have not appeared.

BATHURST.

A Settlement on the Islands of St. Mary, at the Mouth of the Gambia—Inhabitants upwards of 2000; almost entirely Jaloofs and Mandingoes.

WESLEYAN MISSIONARY SOCIETY, 1821.

John Morgan, Missionary.

The Commandant, Major Grant, proceeded up the Gambia, in March, with the view of forming a new Settlement. Mr. Morgan accompanied him. It is said—

The result of this expedition was,

that Lemon Island, about 500 miles from St. Mary's, was thought to be the most favorable place for the New Settlement, which has accordingly been formed. In consequence of the population it will attract, and the intercourse with the Natives which it will command, Mr. Morgan recommends the appointment of a Missionary.

Another Missionary is about to sail. The New Station will be occupied, in preference to Mandanaree, which was suspended on account of Mr. Morgan's ill health. At Bathurst he has a Native Congregation, a Society of 24 Natives, and a School.

SIERRA LEONE.

Our last volume contained many particulars of the severe visitation of sickness which befel this Colony. Most of the deaths, however, appear to have been the result, not of the fever of the climate, but of the Yellow Fever.

Both the chaplains, Mr. Flood and Mr. Palmer, have been carried off—Mr. Flood at sea, on his return to England; and Mr. Palmer, who had arrived but on the 20th of March, died on the 8th of May; followed by his widow on the 6th of June. The Chief Justice had died on the 3d of that month. Other officers of the Colony, both civil and military, fell victims to the disease. His Excellency the Governor, writes to the Church Missionary Society, from Freetown, under date of September 13, 1823—

"I shall, as long as I have my health, and His Majesty may require my presence on the coast, promote to the utmost of my power, the religious instruction of this part of his dominions; and more particularly so, of the Liberated Africans, who, from the forlorn condition in which they are landed, more particularly call for assistance."

Every exertion is making by the Society to supply the want of service occasioned by the sickness and death of the laborers.

It is a great alleviation to the afflictive dispensation of which we have spoken, that the Laborers who died, departed in the lively hope of eternal rest.

In the midst of its trials the Colony makes steady advances. The late Chief Justice remarked with exultation, at a Quarter Sessions, a little time before he died—

‘That, ten years ago, when the population of the Colony was only 4000, there were forty cases on the Calender for trial; and now that the population was upward of 16,000, there were only six cases on the Calender: he congratulated the Magistrates and Grand Jury on the moral improvement of the Colony. There was not a single case from any of the villages under the superintendence of a Missionary or Schoolmaster!’

The same lamented Judge adduced, in a letter to the Secretary of the Church Missionary Society, the advantageous employment of Liberated Africans as Jurors, in proof of the great and rapid improvement which they had made.

BIBLE SOCIETY.

Personal visitation had been so industriously pursued, that 7354 individuals in different parts of the Colony had been visited.

CHURCH MISSIONARY SOCIETY.

The Laborers under the Society are reduced, by sickness and death, to 21 Europeans. These are assisted by 17 Natives.

To the Native Teachers before employed by the Society, have been added several young men, brought up in the Christian Institution, together with their wives; and also Mark Joseph Tamba, at Gloucester.

The state and progress of the Mission may be judged of by the fact, that at Easter of last year, there were at the different Stations, 680 Native Communicants and 3523 Scholars.

We have quoted some testimonies

to the improvement of the Liberated Africans. We will add Mr. During’s.

‘Most of those with whom I live, I have seen bro’t from the holds of Slave Ships. I have seen them rise from the chains of the Slave Dealer, to become industrious men and women, faithful subjects, pious Christians, affectionate husbands and wives, tender fathers and mothers, and peaceable neighbors.’

We shall add another passage from the Report, and then proceed to our survey of the different Stations.

‘The increasing interest in the objects of the Society was manifested at the third Anniversary of the Church Missionary Association; when it appeared that the sum of 281£ 5s. 3d. had been contributed the preceding year, of which more than half was given by the Liberated Africans; making a total raised by the Association of 636£. 1s. 0 1-2d.’

FREETOWN.

The chief town in the Colony—in the Parish of St. George—Inhabitants, exclusive of the Military, at the return in Jan. 1822, were 5643.

CHURCH MISSIONARY SOCIETY.

Philip Vaughan, John Pope, Schoolmasters—Mrs. Schemel and Mrs. Pope, Schoolmistresses—G. Fox, Mrs. Fox, Native Assistants.

In the view of losses by death, Mr. Vaughan thus feelingly expresses himself—

‘No language can express my feelings, when I look first in my own house for my dear wife—but alas, she is not; then in the Schools, for my brother Bunyer and his wife—but they too, are gone! I then look in the Church for dear brother Palmer and his wife—they also have left me; and I am the only living monument of God’s mercy out of six.’

It is remarked in the report—

‘In 1822, there was not less than 715 Scholars on the Books—300 Boys, 212 Girls, and 203 Adults. Of these

there had been discharged, 45 Boys, 74 Girls, and 118 Adults; leaving 255 Boys, 138 Girls, and 85 Adults. The average attendants had been 166 Boys, 56 Girls, and 56 Adults.'

WESLEYAN MISSIONARY SOCIETY.

Mr. Huddleston died happy in the Faith, on the 20th of July. 'I have no wish to live,' he said, 'but to preach to the people; but the Lord will do all things well.'

The Committee remark—

'Thus the mission is left entirely destitute, and four chapels and their Congregations without supply, at a period when the state of the work have assumed a promising aspect.

The members are 118. The Missionaries, Messrs. Pigott and Harte, have been appointed, and are about to proceed to the Colony.

KISSEY.

A town of Liberated Africans, in the Parish of St. Patrick—Inhabitants in the town and its vicinity, 1500.

CHURCH MISSIONARY SOCIETY—1816.

Gustavus Reinhold Nylander, Minister—Mrs. Wenzel, Native Schoolmistress—George Thomas, John Bannah, Native Assistants.

By the addition of Liberated Africans since the Official Return in January 1822, the inhabitants have been increased to about 1000 under Mr. Nylander's immediate care: beside these, about 500 live in huts near Kissey, but under his control.

At Christmas 1822, Mr. Nylander reported—

'Divine Service is attended on Sundays by 600 people and upward; and about 400 attend Morning and Evening prayers on week-days. About 50 mechanics attend Evening School; 100 boys and 100 girls are at the Day Schools; a few married women also attend, but very irregularly.—George Thomas is of very great service to me; he is assistant at the boy's School, and Clerk in the Church.'

At the close of that year he adds—

'It has pleased God still further to bless the preaching of his Word. On Christmas day I baptized 15 adults, of both sexes; and a still greater number have applied for admission to the ordinance, some of whom are, I trust, under religious impressions. The number of Communicants will, in future, be 35.

'I hope to admit to baptism next quarter, four promising Young Men and two Women. Our Monthly Missionary Prayer Meeting is regularly attended; and we collect at it upwards of 3£ per month.'

In August the Governor attended Divine Service at Kissey. In reporting this circumstance, it is stated in the Sierra Leone Gazette—

'Kissey, during the last year, has been much improved: new streets have been formed—new gardens established—and hundreds of new faces enliven the scene. The Church, which has undergone considerable improvement, was filled with a devout and orderly congregation. His Excellency appeared highly gratified with the numerous improvements in the vicinity.'

WELLINGTON.

A town of Discharged African Soldiers and their Families in the Parish of Arthur—inhabitants at the return of Jan. 1822, were 547; of whom 354 were men.

CHURCH MISSIONARY SOCIETY.

John Sandy, Native Teacher.

In January 1822, John Sandy was stationed here. He had been previously fixed at Hastings, and had afterwards assisted at Leopold and Regent. In August there were 36 scholars in the Day School and 89 in the evening.

To be Continued.

Prayer, like Jonathan's bow returns not empty. Some prayers indeed have a longer voyage than others; but then return with a richer lading at last.

Gurnal.

CEYLON MISSION.

Since the commencement of this mission, as appears by the joint letter of the Missionaries of June 21, 1823, 24 have been added to the church; 3 only have been subjects of discipline, and respecting these strong hopes are cherished of their recovery. The Missionaries gratefully acknowledge the goodness of God, that in the heathen land in which they are situated, where morality and the restraints of civilized life are comparatively unknown, and where temptations to iniquity are constantly pressing, that no more have fallen. The exercise of church discipline, when inflicted with a regard to the honor of God, the directions of his word, and from a regard to the good of the transgressor, is found to be attended with effects highly useful. It makes known the holy nature of the religion of Christ, it produces circumspection & watchfulness in the members of the church; and whilst it thus deters from iniquity, preserves the purity of the body.

A remarkable instance of the wonder-working efficacy of the simple word of God has occurred at Manepy. Mr. Meigs, missionary, had taken means to convey a Testament to a man belonging to Patticotta, who had been cast into prison. Another, of the name of Conter, was cast into the same prison; & as the owner of the Testament was, during the day, absent from the prison under the direction of the government, Conter obtained access to the Testament, and read it with much attention. A number of idolaters in the prison with him, had erected an altar to some demon, to whom they offered prayers. Conter reproved them, but without effect. As he continued to read, he felt more deeply the importance of the truth which he read, his own perishing state as a sinner, & his need of a better righteousness than his own to justify himself before God. He was at length released from prison, visited the missionary who was

stationed in the parish where he lived, and heard Christ preached as the way of salvation. He became gradually more and more convinced of the truths of the gospel; and after having given good evidence for some months, that he was a subject of divine teaching, and truly believed on Christ, he was admitted to the church on an open profession of his faith, Feb. 9, 1823. The history of this case must be an encouraging fact to those who are engaged in the circulation of the Bible. No one can estimate the value of a free distribution of the sacred volume, even amongst those who are not favored with the preaching of the gospel. (*Christ. Watchman.*)

The Children in the Boarding Schools at the Mission Station in Ceylon, as appears by the letter of the Missionaries dated in June last, amount to about 170—140 boys and 30 girls. About 30 of these children are already so far advanced as to occupy much time in their instruction. The natives begin more fully to appreciate the benefits of these schools, and are more willing than formerly to commit their offspring to the teaching of the Missionaries. Those in the U. States, who contribute to the support of these schools, have good reason to continue their benevolent exertions; their charity is already said to have had a most happy influence on the prospects of the Mission. ib.

HEATHEN TRADITIONS.

From the journal of Gabriel Tissera, a native preacher in Ceylon, it appears that some of the heathen traditions in that country resemble some facts mentioned in the word of God. They reckon four ages, which they call by four different names. In some respects their descriptions agree with such scriptural particulars as these;—“the holy and happy state in which Adam was before the fall; the longevity of the antediluvians; the sinful-

ness of man since the fall; the end of the world, when the earth and the works that are therein, shall be burnt up; and the new creation, or the new heavens and the earth wherein dwelleth righteousness." Their descriptions are connected with much that is grossly superstitious; but may nevertheless be a corruption of scriptural traditions. *ib.*

CHINESE ADVERTISEMENT.

We submit the perusal of the following advertisement to our readers, not merely as a curiosity but as a practical comment on the rationality of idol worship.—It is extracted from a periodical paper published in Canton China.

"I, Acheu Tea Chincheu, a lineal descendant of Goup Boi Roche Chincheu, the celebrated sculptor and carver in wood, who through his unremitted studies to promote rational religious worship, by the classical touches of his knife and chisel, has been honored by Emperors, Kings and Rajahs of the East, and supplied them with superior idols for public and domestic worship, now humbly offer my services in the same theological line, having travelled from hence, at a considerable expense, to perfect myself in anatomy, and in copying the most graceful attitudes of the human figure, under those able masters, Nollekens and Bacon. Acheu Tea Chincheu is now in possession of casts from the most approved models and Elgin marbles; he is ready to execute to order, idols from twelve feet high, well proportioned, down to the size of a Marmoset monkey, or the most hideous monster that can be conceived to inspire awe or reverence for religion. My charges are moderate: for an Ourang Outang, three feet high, \$700; ditto Rampant, 800; a Sphink, 400; a Bull, with hump and horns, 650; a Buffalo, 800; a Dog, 200; ditto Coucant, 150; and an Ass in a braying attitude, 850. The most durable

materials will be used. Of statuary, granite, brass & copper, I have provided sufficient to complete orders to any extent.—Perishable wood shall never disgrace a deity made by my hands. Posterity may see the objects of their fathers' devotions unsullied by the inclemencies of the seasons, the embraces of pious pilgrims, or their tears on the solemn prostrations before them. Small idols for domestic worship, or made into portable compass for pilgrims; the price will be appropriate to the size and weight.—Any order, post paid, accompanied by a drawing and description of the idol, will be promptly attended to, provided that one half the expense be first paid, and the remainder secured by any respectable house in Canton."

EARTHQUAKES.

"Some years ago, immediately after a shock of a tremendous earthquake had alarmed the inhabitants of Grenada, the conversation at the Governor's table turned upon the latent cause of such an awful phenomena. After every one of the company had assigned it to a different cause, an old domestic was asked *her* ideas upon the subject. She replied, that she thought the Great God was passing by, and that the earth made him obeisance!

"This reply was striking, and discovered a bright spark of intellect in an untutored mind. It reminds us of that sublime passage in the Psalms, "He looketh on the earth, and it trembleth; he toucheth the hills, and they smoke."

Montgomery in his poem entitled the 'Thunder Storm, has a similar thought."

"Hear ye not his chariot wheels,
As the mighty thunder rolls?
Nature startled, Nature reels,
From the centre to the poles:
Tremble!—Ocean, Earth and Sky!
Tremble!—God is passing by."

"While earthquakes have doubtless some important use in the natural

world, they may also stand committed with the moral system of divine providence and mercy."

"A merchant in Tennessee, observed during the earthquakes in 1811 and 1812, that before these took place, he used to sell ten packs of cards where he sold one Bible, he now sold ten Bibles where he sold one pack of cards!"

THE CHRISTIAN'S MONITOR.

Rise in the morning *early*:—in holy aspirations, heavenly contemplations, and devout thanksgivings rise! Higher and higher rise!

Engage in all the duties of the day with Scriptural sobriety, magnanimity and zeal: in the exercise of the closet be conscientious, devotional, and unwearied:—in domestic concerns be economical & methodical:—in worldly engagements and transactions be upright, prudent, and diligent:—in benevolent exertions be unostentatious and liberal:—in sanctuary services be regular, attentive, and in earnest to obtain the blessing:—and in all manner of conversation be chaste, courteous, cheerful, and irreproachable.

Retire from the ordinances of God's house,—from the business of the day,—and from all the cares of life,—for examination, humiliation, and unre-served dedication to the Most High, of all you are, have, and owe for time and eternity. Phil. i. 2.

AN OLD DISCIPLE.

TIME LENGTHENED BY ITS IMPROVEMENT.

"Dr. Doddridge, who lived so much longer, that is to say, so much better to the purpose, in fifty years than most men do in a much greater space of time, mentions his practice of rising early as the means by which he was enabled to produce his Family Expositor and other publications. In a note on Rom. xiii. 13, he says,

"I will here record an observation

which I have found of great use to myself, and to which I may say, that the production of this work, and most of my other writings, is owing, viz. That the difference between rising at five and at seven o'clock in the morning for the space of forty years, supposing a man to go to bed at the same hour at night, is equivalent to the addition of ten years to a man's life, of which (supposing the two hours in question to be spent) eight hours in the day should be employed in study and devotion.

SINGULAR NOTION.

We have seen a letter from Saco, of the 8th inst. announcing the death of *Thomas G. Thornton*, U. S. Marshal for the District of Maine, who died on the 4th. This letter states, that Mr. Thornton had requested his friends to keep him as long as they could—then to put his body into a lead coffin, well sodered—over this a coffin made of inch boards, then one of two inches, one of four inches, and another, for the outside, of eight inches thick, all well bolted together—and to bury him at night, between the hours of 10 and 12 o'clock.—[The gentleman to whom these particulars are communicated, was well acquainted with Mr. Thornton, and has no doubt, from his eccentric turn of mind that the above is correct.

(Philadelphia paper.)

A young minister received a call from two different societies at once, to become their pastor. One was rich and able to give him a large salary, and was well united. The other was poor, and so divided that they had driven away their minister. In this condition he applied to his father for advice. An aged servant who overheard what was said, he made this reply: "Massa, go where is the least money, & most Devil." He took the advice and was made the instrument of uniting a distracted church, and converting many souls to Christ.

MARINER'S CHURCH IN BOSTON.

A fund has been recently commenced in Boston for the erection of a Mariner's Church. The following account of the origin of this fund is given in the Report of the Boston Society for the moral and religious instruction of the poor.

William Bender, a common sailor, and a Norwegian by birth, had been a diligent attendant while on shore upon the Seamen's meeting at Central Wharf, and was strongly attached to it. He sailed in the *Galatea*, a vessel belonging to the Hon. Mr. Gray, and commanded by Capt. Oxford, and when not far from the Cape of Good Hope, sickened and died. On his dying bed the thought of his beloved meeting was fresh in his mind, and he requested his captain to bestow on it his little property, consisting of the wages which were due him at the time of his death. "I have," said he, "no relation to claim the money, and owe not a cent in the world." On the return of the captain, the circumstances were mentioned to Mr. Gray, and he cheerfully paid the little amount to the Treasurer of the Society. It was somewhat short of fifty dollars; but it was the sailor's all—and freely given to a holy and benevolent purpose, which lay near his heart in the hour of his utmost extremity. The Directors of the Society received it with becoming emotions, and on deliberation voted: "That the legacy bequeathed to this Society by William Bender, late seaman on board the *Galatea*, be appropriated as the commencement of a permanent fund for the support of the Seamen's Meeting and for the erection of a church when ever it is deemed expedient.

There is then a fund commenced—a foundation in some sense laid—for a house of worship for mariners in Boston. And this has been done, most appropriately, by a poor seaman!

It was fit indeed that, in the providence of God, such should be the origin of an enterprise, which aims at the welfare temporal and eternal of those who "go down to the sea in ships," and which, it is hoped, a few years will behold completed. When the fact was mentioned by the preacher to the seamen in the meeting hardly an eye was found tearless. It has been adverted to occasionally since. And after divine service, not long ago a weather beaten sailor, of between 40 or 50 years of age, asked the minister abruptly, in the frankness of his heart—"And why sir, can their not be a subscription paper for the Seamen's Church? Some of us would give (added he) five dollars—others more, and others less, as they could afford it. It might grow into something in time, and I wish it was done." Four or five of his shipmates or acquaintance stood listening around, and appeared to feel an interest as strong as his own in the object. There is little doubt that, were it commenced by some of our public spirited and wealthy merchants would contribute their mite with cordiality and effect.

The editor of New England Galaxy and Boston Courier, Mr. Buckingham, was tried at Boston for a third libel against the Russian Consul found guilty and sentenced to 30 days imprisonment, in the common jail, and to pay the costs of prosecution.

This is the same person we believe, that published the false statement respecting Mrs. Judson, the wife of the Missionary to Burmah. Eds. Mis.

Duties are ours: events are God's. This removes an infinite burden from the shoulders of a miserable, tempted, dying creature. On this consideration only, can he securely lay down his head and close his eyes.

REVIVALS OF RELIGION.

Extract of a letter from a gentleman in Worcester county, (Mass.) to the editors of the New-York Observer.

I am happy to inform you that in the south part of this county, and particularly in the town of Douglass, there is a very general and powerful revival of religion at the present time. Between sixty and seventy have been hopefully renewed. Though these are in general from among that class who have been moral in their habits, and regular in their attendance on the means of grace, yet God has been pleased, in some instances, to display his infinite power and mercy, in arresting such as have been flagrantly hardened and wicked. One of the hopeful subjects of the work, who is a man I think somewhat advanced in life, has been an avowed infidel and blasphemer. In his hatred and contempt of the Holy Bible, he has in former years literally *stamped it under his feet, and spit upon it!!* During the first week in March, there was a very signal display of divine power and grace. The week previous, ten young men, who it will appear from the sequel were peculiarly hardened in sin, came from Uxbridge, an adjoining town, and took lodgings in Douglass, for the express purpose of attending the meetings, making disturbance, and if possible, putting a stop to the revival. They commenced their operations accordingly—attended meetings—made a disturbance—and proceeded so far, it is said, as even to make a mock of administering the Lord's supper at a public house! They tarried in Douglass less than a week; but tarried till a number of their own company were awakened; and at the last intelligence eight out of the ten had been hopefully plucked as brands from the burning, and become the monuments of sovereign mercy! Thus is our God able to meet his enemies when they least expect it, and cause the wrath of man to contri-

bute to his praise. The work is still in powerful progress, and is extending itself into the adjoining towns of Thompson, Uxbridge, Northbridge, & Sutton.

Extract of a letter from Rev. R. K. Rogers to the editor of the Boston Recorder, dated Sandy Hill, N. Y. March, 17th, 1824.

Dear Sir,—The sacrament of the Lord's Supper was administered last Sabbath. It was truly a solemn day. There were added to the church seventy-two.—Seventy by profession, & two by certificate from other churches. The ordinance of baptism was administered to thirty-eight. It was indeed an interesting sight to behold Parents with their children, presenting themselves before the Lord, and devoting themselves to his service. Within the bounds of the Congregation (which includes the two villages of Sandy Hill, and Glen's Falls,) there are about one hundred and twenty, who are indulging the hope of their interest in Christ: well may we say "The Lord hath done great things for us, whereof we are glad," and while we thus say, we trust we are ready and willing to exclaim, "Not unto us, not unto us, but to thy name, oh God, be all the glory." The work is yet going on.—There is as much engagedness on the part of professing Christians, so far as I can discover, at this time, as there has been at any period of the revival. The good work of grace yet goes on in Moreau and Northumberland, and is extending itself into the Dutch Reformed Congregation in the town of Saratoga, under the pastoral care of the Rev. Mr. Duryea, and oh that it might continue and extend, until all the towns and countries in our beloved land are visited with the special influences of Divine Grace! Yours, &c.

R. K. ROGERS.

Levity is generally the product of vice or folly: cheerfulness is the natural offspring of religion.

 CARLISLE, APRIL 23.

A writer with the signature of "A Citizen," has seen fit in a late number of the Volunteer to assail in a very harsh and censorious manner one of the editors of this Miscellany. We are at a loss to know why he has directed all his censure against but one of us. The *alleged* cause of offence was our having published a short extract from the Christian Gazette, with a query on the subject of bad music in churches. If there has been any thing reprehensible in this we are both to blame; and yet more so is the Editor of the Christian Gazette, to whose query we merely gave currency, as we deemed it but an act of courtesy to a brother Editor so to do. The query was not our own, nor did we make a single remark upon it, but introduced it into our columns in hopes that some of our correspondents (as it actually has happened,) might furnish a dispassionate and satisfactory answer. Yet does the writer attempt to castigate "Mr. Fleming." He professes that he felt it to be his *duty* so to do. We deny not but that either or both of us may and do in many respects deserve the admonition of our christian friends. But was it fitting in one who would fain *discharge a christian duty* to do it through the medium of a public paper, and that too one of a very different character from our own. We do not mean to intimate the least thing against the Volunteer, the Editors of which we highly respect; but we do object to any man's attempting to discharge his *acknowledged duty* in rela-

tion to either of us as private citizens, through any political Gazette. The Saviour would have taught our censor, that he should have called upon his offending brother and spoken to him in private. This would have been christian. For this we would have thanked him, and we might possibly have been able to explain the matter to him, in such way as to have shown him that we did not deserve the castigation he has sought to inflict.

But we cannot believe that our censor lays any claim to true christianity, not only because he has failed to *discharge his duty* as the Saviour enjoined in such cases it should be done; but because he has endeavored to hold up *the private character* of one of us to public censure; impeaching his motives; insinuating falsehood, and ridiculing his youth, while at the same time he seeks to leave the impression on the minds of his readers, that it is only our *public character* as editors that he condemns. Can he be a christian who makes the press the vehicle of his slanderous insinuations and accusations against a private individual? and can any calling themselves christians approve such conduct?—But we forbear. If our conduct as Editors is blame-worthy let us be told of it with the utmost publicity. But we hope that a discerning public will know how to appreciate the slanders that may be circulated against our private character: and our readers in this borough may perhaps be able to refer to the circumstance which has excited the spleen of "A Citizen." It is not the mere publication of the query

that has offended, but something else:—but as we object to the press being made the means of slanderous accusation against the private character of an individual, so we will not suffer ours to be employed even in refuting it. We have made these remarks merely to let our readers see in what light the writer in the *Volunteer*, who styles himself “A Citizen” is to be viewed,—rather as a calumniator of private character, than a censor of our public conduct. We hope that our patrons have some confidence in us as private individuals and that we shall not be expected to meet every slander that may be circulated in relation to us. We give this explanation now as it is the first instance of the kind that has occurred since we have commenced our editorial labors. And we wish our readers to remember that as private citizens we claim equal protection with our patrons and every one else from the tongue of slander; and trust that a christian public will so far support and confide in us that we may devote ourselves entirely to our professional duties. Having apprized them of this now, we shall not again trespass upon their good feeling by noticing such publications.

REVIVALS OF RELIGION.

There is no intelligence communicated thro the medium of religious publications, which is subject to more scrutiny even by professing christians, than revivals of religion. We know from our own observation, that there are many who profess the religion of Christ, who do not believe that those awakenings termed revivals of religion are caused by the influence of the holy Spirit, but are the mere effects of enthusiastic minds. It becomes the

advocates of revivals therefore, to be very circumspect in speaking on the subject, and more especially those who give currency to the accounts of them. All statements should be founded on positive facts, and not on superficial information. There are in communicating these accounts great danger of exaggeration, or at least of giving the facts too high a coloring. And in many instances these evils are increased by the substance being copied from one paper to another in language different from that first used. This in our view is the very way in which most errors occur on this subject. It would be well therefore for the editors of religious journals, in preparing brief accounts of revivals, to have sufficient respect to the original statement.—Such instances as are mentioned below, in our extracts from the *Western Recorder*, are not of so frequent occurrence as those mentioned above. It cannot be expected but that mistakes of the kind will happen as long as the state, &c. are not particularly mentioned, where there are more towns than one of the same name in the United States.

“Not long since, a revival was stated in the *Religious Journals*, to have taken place in Albany, Maine, the fruits of which were believed to be 30. The same account was next given respecting Albany, N. York. A few weeks afterwards, it was said that the two accounts must have both referred to the latter place, as the town mentioned in Maine was an inconsiderable one and the seriousness that had existed there was not extensive. The next we saw was a statement in which sixty persons, twice the number before mentioned, were said to have been added to the Baptist church, in Albany, N. Y.

The truth is, that a considerable number were serious at the last mentioned place, some months since, and a few became hopefully pious: but the work suddenly declined; and hence the accounts respecting Albany, N. Y., are scarcely more correct than those that relate to Albany in Maine.

The following information was overlooked or it should have been inserted in due time. It was first published in the Christian Gazette, for which it was communicated by Mr. William Montgomery.

"The Rev. Mr. Patterson, left this in September, 1822, and proceeded to N. York and Connecticut, and last December he unexpectedly returned, to the joy and gladness of all his friends. He commenced preaching alternately in Danville and Washington for a few weeks; he then extended his labors to Jersey-town, and sometime after established preaching at New Columbia and Gletens. After preaching on this his second visit, a few times, it was apparent that a revival was commencing in all the places named.

"We feel satisfied we are moderate in stating the anxious at one hundred, and those that have obtained hope at sixty: it is believed, however, that the numbers greatly exceed this estimate. The subjects are of both sexes, and of all ages, from nine to seventy. The revivals are still going on."

RELIGIOUS TRACT SOCIETY—ENGLAND.

This institution has been in operation nearly twenty-five years, during which time it has been very active and energetic in its operations. These have not been confined to the inhabitants of the island in which it is located; but to almost every country and kingdom in the known world. The twenty-fourth annual report is before us, and contains much of interest. Its foreign operations are very extensive. The number of tracts issued from their depository the last year amounts to five millions seven hundred and eleven thousand. The

receipts into the Treasury during the same time are stated to have amounted to £9000, including the sale of tracts, annual subscriptions and donations.

From this report we gather what follows:

RUSSIA.

Since the year 1818 there have been printed, and are nearly all circulated, 600,000 Tracts. This has been effected through the instrumentality of pious individuals. In the circulation of them, several Russian Prelates and a few distinguished nobleman, are very zealous. the reading of these tracts, have been the means of creating a desire to obtain copies of the Holy Scriptures.—The Prussian Tract Society in conjunction with its numerous auxiliaries, have printed Tracts in the German, Wendish, Lithuanian, and Polish languages, and have circulated since the formation of the Society in 1814, about half a million of copies.

In *Stockholm*, the Evangelical Society has circulated between two and three millions of Tracts.

The Religious Tract Society appropriated 80 pounds to the printing of Tracts to be circulated in *Poland*.

At *Wantzic* and various parts in the Baltic, Tracts have been extensively distributed and well received. An extensive Society was formed some years since at *Hamburg* and continues to exert salutary influence over the community by the distribution of its Tracts.

Through the exertions of the Religious Tract Society of England, an interesting institution has been put

in operation at *Amsterdam*, which now extends to the Netherlands. An edition of the Tract on regeneration, amounting to 20,000 copies with the stereotype plates of said tract, was presented to this institution by the Religious Tract Society. These and another large edition from the same plates have been circulated, and received with avidity by the inhabitants.

The *Paris Society* has enlarged its sphere of usefulness within the year. Measures have lately been taken to form Depots for the sale of its publications, thro' different parts of France. Many travellers and residents in France become willing agents in circulating them, chiefly at their own expense.

In *Spain* a large field is opening for useful exertions in this sphere. The Religious Tract Society made a grant of eight thousand Tracts, to be distributed among the Spaniards, which was found to be very inadequate to the demand.

Rev W. Jewett acts as agent for the Religious Tract Society at *Malta*, in whose hands a large appropriation is placed, for the printing of Tracts. Rev. Isaac Lounde at *Corfeu*, and Rev. S. S. Wilson, at *Smyrna* are active in promoting the Society's views.

The above Society has not neglected *Azores*, *Madeira*, *Cape de Verd Islands*, nor *Cape of Good Hope* in the distribution of its bounty.

South America—Eleven thousand Tracts have been forwarded by the Committee, to *Chili* and *Peru* besides large grants to other parts this country.

The Committee have forwarded But pro- following grants to the following your places, besides others, the amount of which is not known: *West Indies* 10,300 Tracts; *New Providence* and the *Bermudas*, 30,000; *Virginia*, 1,600; *Canada*, upwards of 20,000; *Newfoundland*, 45,000. To the missionaries at *Bellary*, 32 Reams of printing paper, and 15,000 English Tracts. To the Societies at *Serampore & Calcutta*, 64 Reams of paper, and 13,900 Tracts. Thirty-two Reams of paper and 12,500 Tracts have been sent to *Madras*. To the church and Methodist Missionary Societies at *Ceylon*, 32 Reams of paper, and 10,000 Tracts have been granted; and a similar supply has been given to regiments proceeding to that station. Thirty-two Reams of paper have been sent to *Bencoolen*. To *Mallacca*, 32 Reams of paper and 6,500 Tracts have been sent. The sum of £200 has been devoted to the cause of *China*.

Many more grants have been made by the R. T. Society, the amount of which is not specified. The view we have taken of its labors during one year, has been confined to foreign parts; no mention has been made of its grants to *Ireland*, *Scotland*, *Wales* and *England*.—What is our sentiments respecting exertions so formidable? What may we expect to see done when all the Societies in foreign parts which have lately sprang up, get properly in motion, since one institution has overrun the world with its silent monitors? When Bible Societies, following in the train, send glad tidings to the ignorant; may we not ex-

pect to see the words of our Saviour fulfilled,—“The kingdom of heaven suffereth violence, and the violent take it by force?” May we not look for the consummation of the prophecy, “The wilderness & the solitary places shall be glad for them; and the desert shall rejoice & blossom as the rose?” Why should we then be slow in heart to believe?

—
For the Miscellany.

MESSRS EDITORS.

An article which appeared in your publication, No. 10, v. 3, entitled *singing in churches*, has excited considerable speculation. The writer brings forward his views with a good deal of confidence, although, if strictly examined, they would be found, in many particulars, justly liable to exception. The assertion, for example, which occurs, page 156, that David appointed *poets* as well as *musicians*, to whose especial care was attributed the management of the public praises of the congregation; and that they were to *compose* hymns or psalms, as well as to *set them to music* &c. seems destitute of sufficient authority; at least it will require more than common critical acumen to detect such authority in the texts quoted. But upon the whole subject of singing psalms in the public praises of the church, I hope it will not be deemed improper to submit to the attention of your readers, the regulations adopted relative thereto, by a respectable religious society, the Associate Reformed Synod, and which may be considered as the result of mature, serious reflection.

They are as follows:

1. It is the duty of christians to praise God publicly, by singing psalms together in the congregation.

2. It is the will of God, that the sacred songs contained in the book of psalms, be sung in his worship, both

public and private, to the end of the world: and the rich variety and perfect purity of their matter, the blessing of God upon them in every age, and the edification of the church thence arising, set the propriety of singing them in a convincing light; nor shall any composures, merely human, be sung in any of the Associate Reformed churches.

3. These songs should be sung, not barely with the same frame of spirit with which they should be read, but with such an elevation of soul as is suited to praise as a distinct ordinance; and in singing those parts of them which are expressed in ceremonial style, or describe the circumstances of the writers, or of the church in ancient times, we should have an eye upon the general principles which are implied in them, and which are applicable to individuals, or the church in every age.

4. In singing, the voice is to be tunably ordered; but the chief care must be to sing with understanding, and with grace in the heart, making melody to the Lord.

5. No tunes shall be sung in worshipping assemblies, but such as are grave and simple: and no new tune shall be introduced into any of the churches without the knowledge and consent of the officers of the church; nor even then, unless it shall be evident, that the introduction of such tune would be acceptable to the congregation, and would promote its real edification.

6. No choirs of singers, nor alternate singing, shall be introduced into any of the churches, because it is the duty of the whole congregation to praise God with united voices.

7. As the use of musical instruments, in public worship, have no sanction in the New Testament, nor in the practice of the christian church for several hundred years after its erection, it shall not be introduced, under any form, in any of the churches.

8. That the whole congregation may the more profitably join in the delightful exercise of praise, it is recommended that every one who can read have a psalm book.

To the above, I may be permitted to add a passage from the *Christian Remembrancer*.

"I cannot," says the author of that valuable performance, "but shake my head, when I hear an officer of the church call upon the people to sing to the praise and glory of God, and immediately half a dozen merry men, in a high place, shall take up the matter, and most loudly chant it away, to the praise and glory of themselves. The tune perhaps shall be too difficult for the most part of the congregation, who have no leisure to study crotchets and quavers; and so the most delightful of all public worship shall be wrested from them, and the praises of God taken out of their mouths. No matter whence the custom rose. In itself, it is neither holy, decent, nor useful; and therefore ought to be banished entirely from the churches of God. I am no enemy to music, as a human art; but let all things be in their place. The pleasures of the ear are not the gracious acts of God on the soul, but the effects of vibrated matter on an outward sense. This may be indulged as an innocent and ingenious amusement; but what have our amusements to do with the solemn and sacred adorations of God? would not this be carnal, and after the modes of the world, and not after Christ?"

In a late number of the *American Volunteer*, some pertinent* remarks, suggested by the article on singing in churches, were published. Had the author chosen to make your *Miscellany* the vehicle of his communication, what is now offered would have been

*Our correspondent, we presume, has not read the remarks to which he alludes; as we cannot think he would pronounce as suitable and just, a base attack on the private character of an individual. This is the prominent characteristic of the communication alluded to.

in some measure prevented. But probably a considerable number of your readers have no opportunity of perusing the remarks referred to, to whom the present communication will not appear unreasonable. F.

Carlisle, 19th April, 1824.

SUMMARY.

Stations of Preachers, of the Methodist Society, in the *Carlisle District*, for the year commencing April 13, 1824.

Presiding Elder—JOHN DAVIS.

Carlisle—R. S. VINTON,
Carlisle circuit, M. Pierce, S. Kennerly
York—C. A. Davis.

Harford—R. Tidings, B. Barry.

Great Falls—J. Larkins, E. Matthews.

Frederick—B. Waugh, S. Clarke.

Chambersburg—J. Bear.

Hagerstown circuit—J. M. Hanson,
J. L. Gibbons.

The Boston Recorder states, that during the last year, 107 persons were added to the Park St. Church in Boston; and that 13 have been added since January last.

Dinagapore.—Mr. Fernandez baptized 12 persons on the 4th of May last; after which there were in communion 88. His school prospers, having 50 or 60 daily attendants.

Benefits returned.—The Church missionary association of Sierra Leone collected \$1250 in the year 1822, of which more than half was given by liberated Africans.

A donation of \$500 has been made to the Provident Society of Philadelphia, by an unknown benefactor.

A revival, we understand, is progressing in Steuben:—Forty were added to the Baptist Church a few days since; and farther additions were expected soon.

During the last year, the number of deaths from drunkenness in New-York was 43, in Philadelphia 34, in Baltimore 25, and in Charleston 14—total in these four cities, 116!!!

From the Christian Observer.

MISSIONARY HYMN.

By the rev. Dr. Heber, now Bishop of Calcutta.

From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand;
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.

What tho' the spicy breezes
Blow soft o'er Ceylon's isle,
Though every prospect pleases,
And only man is vile—
In vain with lavish kindness,
The gifts of God are strewn,
The heathen, in their blindness
Bows down to wood and stone.

Shall we, whose souls are lighted,
By wisdom from on high,
Shall we to men benighted,
The Lamp of Life deny?
Salvation! oh, salvation!
The joyful sound proclaim,
Till each remotest nation
Has learnt Messiah's name!

Waft, waft, ye winds, His story,
And you, ye waters roll,
Till, like a sea of glory,
It spreads from pole to pole;
Till o'er our ransom'd nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

MARRIED,—On Tuesday the 30th March, by the Rev. Mr. Keller, of M'Connellsburg, Mr. *Wm. Noble* to Miss *Mary M'Connell*, both of Path Valley, Franklin county.

—, On Thursday the 8th April, by the Rev. Amos A. M'Ginley, Mr. *Hughston Rankin* of Centre county, to Miss *Margaret M'Curdy* of Path Valley, Franklin county.

—, On Thursday last, by the Rev. Professor Spencer, Mr. *James M'Intire*, to Miss *Mary Davidson*, both of West Pennsborough township.

—, On Tuesday evening the 13th inst. by the Rev. William R. De Witt, Mr. *W. H. Doll*, to Miss *Sarah Elder*, both of Harrisburg.

DIED, in Chambersburg, on Sunday morning last Mrs. *Elizabeth Hutchison*, wife of Mr. Philip Hutchison.

—, On the 14th inst. at the residence of his son, in Lettorkenny township, in the 89th year of his age, Mr. *Wm. Kirkpatrick*—having lived near 86 years in said township. His father being killed by the Indians, the year after Braddock's defeat, himself at the same time enlisted as a soldier for the protection of the settlements of Pennsylvania against the Indians. He took an active part in the revolutionary war—in the memorable winter of '76, '77, he was in the camp under Gen. Washington, at Princeton, Trenton and Brunswick, in the state of New Jersey.—But what was most honorable, he in early life, enlisted under the Captain of his salvation, and we trust that he fought the good fight, and finished his course & kept the faith, and is gone to receive that crown of righteousness, which the Lord, the Righteous Judge has in reserve for all those that love his appearing.—*Repository*.

NOTICE.

A meeting of the managers of the Cumberland County Bible Society will be held at the house of Dr. William C. Chambers, on Monday next, the 26th inst. at 3 o'clock, p. m.

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